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To every thoughtful mind the spirit of his own time must be a fascinating subject of study. Strangely baffling, too, it must be: for if the analysis of the individual human consciousness be a task of such delicacy as psychology has shown it to be, how much more complex is the analysis of the consciousness of humanity! There is something ghostly about the very notion of this corporate Soul—this *Zeitgeist* about which the Germans delight to philosophize. It is as though there were indeed some mysterious personality at work, some mind cogitating, some heart throbbing, behind the machinery of human affairs.

Is it possible, with the distorted perspective of present vision, to make any statement, definite enough to be of value, about the spirit of these times of our own? Certainly no exhaustive analysis is possible. Probably nothing but a rough approximation to truth need be expected. Yet we venture to think that at least certain tendencies are plainly discernible, and that certain influences may be discovered at work. Among these tendencies and influences, we believe that none is more remarkable than the present spirit of revival in the great religions of the world. Now to appreciate the importance of such a statement, let us listen to Carlyle on the subject of religion. "It is well said," he declares, "in every sense, that a man's religion is the chief fact with regard to him. A man's, or a nation of men's......Of a man or of a nation we inquire, therefore, first of all, what religion they had.......Answering of this question is giving us the soul of the history of the man or nation."

The revival of a religion may manifest itself in forms as various as the manifestations of life. Two main types are clearly marked, and may be called the intensive and the extensive. The intensive form of revival is concerned mainly with the inner life of the religion, with the purifying of its ethical ideals, the progress of its theological speculation, the intensifying of its spiritual vitality. Of such a revival the Hinduism of the present day gives us an example. The extensive form of revival on the other hand is concerned rather with the outward activity of the religion, with the enlargement of the borders of its kingdom, the lengthening of cords and the strengthening of stakes. In Mohammedanism and Christianity to-day we see such revivals of activity.

It is of course not meant that these two aspects are found in isolation, nor even that they can be completely separated in thought. The purification of a religion leads to its propagation; and conversely, outward activity promotes inward vitality. In essence the two forms are closely related, and the causes which have helped to produce them are similar. Prominent among these causes is the ever-increasing contact between nations, and the resulting impact of one religion upon another. This impact has led, intensively, to the revision by each religion of its doctrine and practice, and, extensively, has kindled a desire to seize the opportunity offered for the propagation of its faith.

From all this, there emerges a paradox. We have the surprising phenomenon of an age of toleration, when men of all religions are learning to know and to appreciate each other as never before, which is yet pre-eminently an age of holy war. For let us not conceal the issue from ourselves: one religion can only be propagated at the expense of another. Is it reasonable, then, to expect the most broad-minded man to witness with sympathy, or even with tranquillity, the revival of a religion whose triumph must spell defeat to his own? Is there not room for resentment and for alarm? For alarm, possibly; for resentment, scarcely. There does come to every man the call to bestir himself in the spiritual conflict, to follow Jehovah if he indeed be God, but if Baal, then to follow him. But the more whole-hearted our devotion is to the God whom we take to be our own, the wider should be our sympathy with religious devotion wherever mani-

fested. The search after Truth leads us by a way which is arduous and whereon many have perished. If any man believes that to him has been given a revelation to shed light upon the path, how is he straitened until he reveals it unto his fellows!

In the light of these considerations, one makes no apology for bespeaking the sympathetic attention of men of all faiths to a remarkable event which has just taken place in the religious world. We have observed that Christianity may be said to be in a state of revival, and that in the case of Christianity this revival is manifesting itself in a propagandism of new vigour. Since the wonderful period of the inception and early growth of the Christian Church, the desire to propagate itself has never been altogether extinct; but for many centuries it was dormant. The nineteenth century, a period of many-sided development, witnessed the re-awakening of missionary zeal; and now at the end of the first decade of the twentieth century, the new era would seem to be well begun.

In June this year, Edinburgh was the scene of a World Missionary Conference. To the Assembly Hall of the United Free Church there flocked day by day, for ten memorable days, men and women of all nations and races and tongues, met together to confer regarding the affairs of the Kingdom of Christ. The grey capital of the north extended to the Conference a welcome worthy of the best traditions of Scottish hospitality. The homes of the citizens were thrown open to take in between one and two thousand guests. Before the opening of the Conference the Lord Provost and Magistrates of the City entertained the delegates at a great Reception in the Royal Scottish Museum. The University of Edinburgh recognised the distinguished character of the gathering by conferring Honorary Degrees on several of its prominent members at a special Graduation Ceremony. The historic Cathedral Church of St. Giles was the scene of an impressive service on the opening day. Even the weather was kind.

The Hall itself was an ideal place of meeting, being admirably adapted for debate; and day after day its seating capacity was taxed to the utmost. The floor of the house was filled with the "Official Delegates," over 1,200 in number. Their wives were accommodated in one of the side galleries, and the other

was devoted to missionaries at home on furlough; while the third gallery was all too small to hold the large numbers of the general public who were eager to be admitted. A series of parallel meetings was held in another large hall, and every evening there was still a third meeting of a more popular character.

The assemblage was remarkable in many respects, and not least in its personnel, which was sufficiently impressive to augur well for success. The Chairman, Dr. John R. Mott, was a study in personality, and his chairmanship was the wonder and admiration of all. A contemporary daily paper described him thus:—"Dr. Mott is a born leader of men. Square-faced, irregular in feature, with a massive forehead, a full mouth that closes with a snap, and eyes that suddenly gleam and seem to send shafts of light shooting through the dense masses of humanity before him, Dr. Mott stands up like an officer, and speaks with the directness of a drill-sergeant. He has no eloquence, no fine sentences or phrases, but he knows what he wants to say, and he says it." It seemed to be the peculiar privilege of America to contribute to the Conference missionary experts of the type of which Dr. Mott is a perfect specimen, although by no means the only representative. The value of such a contribution can hardly be over-estimated. If the missionary enterprise is to commend itself to the sympathy of the whole Christian community, it must show itself to be based on a thorough knowledge and appreciation of facts, to be comprehensive in aim, sound in principle, and scientific in method. It has been the work of missionary experts to make it all this, and as the fruit of their labours we have now a science of missions, worthy to take its place among other systematized branches of human knowledge. Dr. Julius Richter, himself an authority of world-wide reputation on missions, tells us that "the clear and definite statement made at the very beginning of the arrangements for the present Conference, that its work would be a thorough and scientific examination of the whole field of missionary work in the past, as to scope, objects and methods, won the hearty approval of the German societies and awakened within them high hopes." One recognises, of course, that if in some respects Germany may acknowledge a debt to America,

all the world is debtor to Germany for the massive work done by her students of missions, of whom Dr. Warneck and Dr. Richter are conspicuous examples.

Let no one think, however, that the World Missionary Conference was composed entirely, or even mainly, of men who had specialised exclusively in Missions. Had this been the case, it would hardly have dealt successfully even with missionary problems. There was room in the ranks of the Conference for the ecclesiastic, for the scholar, for the thinker: and none of these were lacking. Among the principal speakers were the two Archbishops of the Anglican Church, while the Scottish Churches, if they lacked Archbishops to represent them, needed not to be ashamed of such leaders of thought as Prof. W. P. Paterson, Prof. Denney and Prof. MacEwen. Other prominent figures were the Bishop of Southwark, Dr. Gore (Bishop of Birmingham), Dr. George Robson, Prof. Cairns, and the Rev. Lord William Gascoigne-Cecil. Much interest was aroused by Brother Western, of the Cambridge Brotherhood at Delhi, who seemed to one spectator "a strange medieval apparition robed in a brown monk's frock and cowl, begirt with a cord, a silver cross gleaming on the breast, and sandals on bare feet." Among the representatives of the East, one may mention especially the venerable Dr. Chatterji, first Moderator of the Presbyterian Church of India, and Mr. V. S. Azariah; Mr. Cheng Ching Yi from China; and President Ibuka and President Harada from Japan. Women also took an active part in the proceedings, two of them being noticeable day by day as they took their seats with other members of the Business Committee round the table on the platform.

But we must enlarge our vision still further to take in other important elements in the constitution of the Conference. For side by side with leaders of the Christian Churches sat men eminent in the wider world of affairs. The British Cabinet Minister, the Indian administrator and the American statesman were all to be found here. One need do no more than mention such names as Lord Balfour of Burleigh, who was President of the Conference, and presided at its opening meeting, before Dr. Mott took the chair for the discussion of business; the Hon. W. Jennings Bryan, Democratic candidate for the Presidency of the

United States, who held immense audiences spell-bound by his oratory; Sir Andrew Wingate, K. C. I. E.; Sir Robert Hart, G. C. M. G., for many years Inspector-General of Customs in China; Lord Reay, at one time Governor of Bombay; and, perhaps most prominent of all, Sir Andrew H. L. Fraser, K. C. S. I., late Lieutenant-Governor of Bengal.

The Conference was honoured by receiving at its opening meeting a gracious and sympathetic message from the King-Emperor. It was sent through Lord Balfour of Burleigh, and was in the following terms:—

"The King commands me to convey to you the expression of his deep interest in the World Missionary Conference to be held in Edinburgh at this time.

"His Majesty views with gratification the fraternal co-operation of so many Churches and Societies in the United States, on the Continent of Europe, and in the British Empire, in the work of disseminating the knowledge and principles of Christianity by Christian methods throughout the world.

"The King appreciates the supreme importance of this work in its bearing upon the cementing of international friendship, the cause of peace, and the well-being of mankind.

"His Majesty welcomes the prospect of this great representative gathering being held in one of the capitals of the United Kingdom, and expresses his earnest hope that the deliberations of the Conference may be guided by Divine wisdom, and may be a means of promoting unity among Christians, and of furthering the high and beneficent ends which the Conference has in view."

The Royal message was received with enthusiasm, and the whole great audience, which had risen to hear it, broke out spontaneously into the singing of "God Save the King." On a later day of the Conference a long letter was received from Mr. Roosevelt, Ex-President of the United States, expressing his regret that he had been unable to attend the Conference as a delegate.

It must be noticed at this point that these eminent and representative men and women, who formed the personnel of the Conference, were there not in any private capacity, but as Official Delegates from their respective Missionary Societies. Every Protestant Society in Christendom, whose work is the

propagation of Christianity in non-Christian lands, was represented in this way; and the representation was carefully arranged on a graduated scale, to be proportional to the work of each Society. But there was very much more organization behind the work of the Conference than that. During the eighteen months previous, eight Commissions had been at work on the preparation of material for discussion at the Conference. Each Commission dealt with some special aspect of the task of world-evangelization, and each consisted of a small body of experts on the specific subject in hand. They proceeded with their work in consultation with a large number of correspondents in all parts of the world. To these correspondents they addressed questions designed to elicit the information which they required; and it was their own task, when they had received information in this way, to compare, edit, and systematize it for presentation to the Conference. The Reports of the Commissions, compiled on this plan, formed the basis of discussion at the meetings of the Conference. One was taken up each day, and the whole of the morning and afternoon sessions were devoted to its consideration. When the Conference re-assembled in the evening, it was to listen to addresses of a more general character.

Each morning, then, the Chairman of one of these Commissions presented his report. About half an hour was allotted to him for the purpose, and a shorter time for summing up the discussion at its close; but upon all other speakers in the discussion a time-limit of seven minutes was imposed, and rigidly enforced. The result was sometimes amusing, as may be imagined. The rule told hardly on the type of speaker who is still introducing his subject at the end of ten minutes. But in all cases the Chairman was inexorable, and the rule justified itself in the general quality of the speeches. Again and again one was amazed to discover how much information may be conveyed, and how effectively views may be expressed, in seven well-employed minutes. On one occasion Mr. Cheng Ching Yi amused his audience by announcing, when several of his previous minutes had already expired, that there were eight points with which he proposed to deal in the time at his disposal; but the laughter was changed into admiring applause when he disposed of the eighth as the warning bell rang.

There was much that was of great interest in the discussion itself. The need for educational efficiency, as well as for high spiritual ideals, was insisted on. The definite aims of missionary schools and colleges were re-stated, and their relative importance keenly debated. The value of their work was earnestly vindicated against all attack; and indeed Sir Andrew Fraser went so far as to declare that any defence needed was found in three words, and those three words were—*Madras Christian College.*

Two or three general impressions of the Conference may be noted in conclusion. And first there was the *impression of unity.* "The Conference," writes Sir Andrew Fraser, "was a great and unprecedented testimony to the essential unity of the Church. We specially discussed 'Co-operation and the Promotion of Unity' one day; but we saw it every day." Throughout the whole proceedings there was no jarring note. Honest difference of opinion there was sometimes; but what men believed to be the truth they were enabled to speak in love. There are not many Conferences of such size and scope to which the same testimony could be borne; and what increases its value in this case is to remember the very diverse elements of which the gathering was composed. The unity manifested was no dull uniformity, but rather the truest of all unity, unity in diversity. A more striking collection of contrasts could hardly be imagined. "Crabbed Age and Youth cannot live together," says Shakespeare. Yet here the enthusiasm of youth and the experience of age were glad to find themselves complementary to each other. To some it must indeed have seemed that the promised day had dawned when the wolf and the lamb should lie down together; and one speaker said that he felt like "one of a little band of lions in an enormous den of Daniels." Perhaps the harmony between men of widely differing schools of thought was even more wonderful than that between men of different race, though the latter was striking enough.

> For East is East, and West is West,
> And never the twain shall meet.

Shall we not finish the poem as Bernard Lucas has done?

> But Christ is Christ, and rest is rest,
> And love true love must greet.

In East and West hearts crave for rest:
And so the twain *shall* meet
—The East still East, the West still West—
At Love's nail-pierced feet.

Secondly, we may mention the *impression of the Divine.* There is always acute danger that complex organization may obscure spiritual aim, that the temporal things which are seen may shut out the eternal realities which are unseen, that the clamour of human voices may drown the voice of God. But no such thing took place here. As the task before Christianity appeared more and more gigantic, all human agency seemed utterly inadequate; and so the Conference was led to think and to speak much of the Sufficiency of God. The "central act" of each day was one of intercession; and no one present will readily forget the hallowed half-hours spent thus. We were taught to regard intercession as an *act*—as the most practical part of the day's work; and as a *central* act—as the most vital form of missionary activity. "If God be for us, who can be against us?"

Lastly, there was the *impression of practical purpose.* The Conference might have achieved a useful end as a demonstration of Christian missions, and an inspiration to increased effort. But such was not its aim. It must rather be regarded as a great council of war, so that, in the words of the Chairman, "the end of the Conference is the beginning of the conquest." We cannot do better than quote from Professor Cairns, who defined the problem of the Conference as "nothing less than the supreme end of history, the winning of humanity for Christ. We have always, in so far as we are Christian, believed this to be the supreme end. But the peculiarity of the Conference lay in this, that it believed this end to be practicable, and set itself deliberately and resolutely to consider how it could be done."

What then is to come of it all at last? Dare we hope that the vision splendid will clothe itself with reality in this age of ours? Or are we doomed to disillusionment, as we see it "fade into the light of common day"? Inasmuch as there is a human factor in the question, it becomes us to be humble, remembering human frailty; but inasmuch as there is a Divine Factor,

we may be confident and bold, remembering Divine Omnipotence. It is our faith that Christ, if He be lifted up, will draw all men unto Him.

MARY THEODORA LUSK.

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*LITERATURE AS A FORCE IN HISTORY.**

"HISTORY is past politics and politics is present history;" this is a pregnant saying often credited to Professor Seeley. Accepting this epigrammatic dictum of the Cambridge Professor, we can very well realise what a gigantic, nay what an omnipotent force the Press is in shaping present history. It is a matter of common knowledge to us all that in Great Britain the Press is generally spoken of as the "Fourth Estate." If, however, we have sufficient regard to its authority and influence, the part it plays in shaping public opinion as well as in initiating and clinching great public questions, it would not be altogether wrong even if we were to call it the "First Estate." The influence wielded by a newspaper like the *Times* or the *Daily Mail* or by a periodical like the *Nineteenth Century and After* or the *Contemporary Review* is phenomenal. Closeted within his office, seated snugly in his arm-chair, given up to silent meditation and often shrouded in anonymity, if not in irresponsibility, it is the Editor who, in a democratic country like Great Britain, practically rules the country; it is he who governs the complex and manifold activities of modern life; it is he who now holds the olive branch between nations and now opens the floodgates of passion and of strife—intestine and international; it is he, in fact, who, from his Olympian heights of seclusion, now and again waves his magical wand and shakes the spheres.

How are we to account for this ascendancy, this sovereignty of the Press, in the domain of politics, in a country like Great Britain? In the first place it has to be remembered that, as a result of the 'Household' suffrage that obtains, everyone in Great Britain is keenly interested in watching the course of political events. The party in opposition and their followers all over the country are ever, with a malignant gleam in their

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eyes, carefully scrutinising the measures and the motives of the Government so as to lose no opportunity whatsoever of bringing disgrace and discredit upon it. The followers of the party in power are anxious to know how far their leaders prove faithful to their trust and succeed in maintaining the traditions of the party. Every constituency—be it a borough or a county—is always keeping a sharp eye on the conduct of its representative in the Commons, seeing that, at present, a member of the Commons is, to a great extent, only a mouthpiece of his constituents. From all this it may be apparent that every Englishman is, in truth, a political animal and lives, moves and has his being in the atmosphere of politics. To realise the force of this statement, one has only, for a moment, to watch the present political situation of the country, the tremendous issues at stake, the clash of parties, the frenzied excitement in the country, the bated breath with which everyone is looking forward to the final settlement. Such being the vital interest that Englishmen take in politics it is no wonder that the Press should retain such ascendancy over them. It is the newspaper that, day after day, supplies them with political information and forms their political opinions. It is then to the Editor that the common folk generally turn, as to an oracle, for direction and guidance in political matters. Hence the influence of the Press, as a force, among them.

Another circumstance that counts in favour of the Press is that it can make itself accessible, and hence its influence directly and forcibly felt, in the remotest corners of the world. In the case of the platform orator, his influence is directly limited to the audience before him, while in the case of the Editor the whole civilised world is his audience. The Press again serves, so to speak, as a handmaid to the Platform and by means of its pointed organs transmits the words of the orator all over the world and thus enlarges, beyond measure, the sphere of his influence. With the extraordinary facilities that now exist for communication, by land and by sea, the circulation of newspapers, journals and books has become quite unrestricted and universal. The influence exercised by such a paper as the *Times* in promoting unity among the scattered members of the British Empire, in imbuing them with a common spirit and in animating them with common aspirations must indeed be very great.

A third reason for the extraordinary influence of the Press in England may very well be found in the high degree of excellence and efficiency with which English journalism is generally conducted. Journalism has developed into a profession—and that, highly remunerative—in England and can count among its votaries a vast array of brilliant intellects, men who have made literature, science or art the study of a lifetime and consequently are recognised as 'savants' in their respective branches of knowledge. The articles that find a place in English newspapers and periodicals are often of first-rate excellence, and hence instead of passing away into speedy oblivion, like fleeting shadows, they are destined to stay in English literature. Some of the best writers of the present day, such as Lord Morley, Winston Churchill, Rider Haggard, Conan Doyle, to name only a few, will be found connected with the Press in some capacity or other.

Having thus briefly dwelt upon the undisputed supremacy of the Press, *i.e.*, of literature, in present-day politics, we may now pass on to consider the part that literature has often played in the shaping of history in the past. This subject may be considered from three different standpoints; (*a*) the part played by literature in bringing about great historic movements; (*b*) the influence exercised by individual men of letters, at various epochs in the world's history, by means of their writings or by their participation in politics; (*c*) the influence exercised by political thinkers or philosophers, by means of their theories and doctrines, on political thought and action.

An important point that has to be observed in regard to all great historic movements is that they have been silent growths, that in the course of ages they were slowly and gradually prepared by the conjoint action of many silent forces. Nothing can be a greater mistake than to look upon them as sudden cataclysms, produced as if by a trick of legerdemain. Just as in the physical universe a long process of growth and formation is found to be a characteristic of most phenomena, even so in the moral universe a period of silent preparation would be found antecedent to most movements. Before a great historic movement can take place, a nation has to be invested with a new mental and moral hue; it has to be inoculated with a new

spirit and stirred by a new impulse. It is in producing these changes that literature, amongst other forces, often plays a great and significant part. The thinker often precedes the doer. The man with the pen, by means of his magic words, often succeeds in imparting to individuals and nations an electric impulse that quickens them into new and startling forms of activity. This will be clear from a few illustrations from the pages of history.

First of all, consider the Reformation. It is well known that this movement was preceded and foreshadowed by another movement, literary in its nature—the Renaissance. It would not be too much to say that the Reformation was, to a great extent, only a product of the Renaissance. The chief characteristic of the latter movement was a zeal for the study of the classics, especially of Greek. The result of such study was that men were deeply affected by the spirit of antiquity; they were ushered, so to speak, into a fairy-land of wondrous shapes, sights and sounds; they were brought into living contact with a society peculiar in itself. For men who had become sick of the complexity and artificiality of medieval institutions in church and state, who were chafing against the rottenness of the Papacy and the absurdity of some of those doctrines, rites, practices and ceremonies foisted on the conscience of men, how sweet, how refreshing it was to turn to the antique institutions with all their simplicity and naturalness. The result of the Renaissance was therefore to quicken a spirit of curiosity, of inquiry and of investigation in the minds of men and fill them with a secret longing for the classical past. The Bible now began to be read in the original and the religion of the Bible, at once so fresh, so simple and so natural, began to exercise an irresistible fascination over a large section of the people. Hence a reaction in many lands against the institution of the Papacy with all its hideous disfigurement and against medieval Catholicism with all its shame and superstitions, with its sound of gorgeous rites and its insistence more on the 'letter' than on the 'spirit.' Whenever, therefore, we have to deal with the Reformation, we must think as much of those renowned classical scholars and teachers, Erasmus, Melancthon, Colet and More, as of the religious reformers, Luther, Zwingli, Calvin and Knox. If it was Luther

that hatched the egg of the Reformation it was Erasmus that laid it. If it was Henry VIII. that shook the 'mailed fist' at the face of Clement and dealt him a series of destructive blows, it was Wycliffe and the Oxford Reformers that had rendered possible the Titanic achievement.

Proceed to consider another great movement—the French Revolution. It was a movement, we all know, utterly destructive and sanguinary in its nature, a movement which shook France and, for the matter of that, all Europe to its basis and swept away, as in a fearful eddy, all existing French institutions, in Church and in State. Utterly chimerical in its aims and bereft of any steadying ballast, the movement passed through a hideous phantasmagoria, in the course of which all kinds of horrors were enacted on the stage of France.

As in the case of the Reformation, we find that the French Revolution was also preceded and prepared by a great literary and intellectual movement, one connected with the names of Diderot, Montesquieu, Voltaire and Rousseau. This is what A. J. Grant says in regard to its general features:—"It was hostile to established opinions in Church and State. It was sceptical, critical and negative; that is to say, it was more definite in denouncing the basis upon which the old society had rested than in suggesting what new foundations should be laid. It rejected or seemed to reject the teaching and experience of the past. It was especially contemptuous of the middle ages and spoke of them as the age of superstition while the present was the age of reason....But what distinguished the thought of the eighteenth century was its assertion of humanity. Not only does it protest against cruelty, against judicial torture and against religious persecution, but it brings all institutions, whether religious or political, and all creeds, whether philosophical or religious, to the test of humanity. If they serve human ends they are good; if not, they are evil, however well supported they may be by tradition." To anyone who cares to understand these features it must be clear that they carried with them the electric spark sufficient to produce a national eruption.

It was Voltaire and Rousseau that were specially instrumental in inflaming French public opinion. Voltaire was strongly agnostic and anti-papal in his religious convictions and

denounced the doctrines and ritual of Catholicism with extreme vehemence. Rousseau was passionate and emotional by nature and appealed to men's feelings rather than to their reason. It was by him that the doctrine of "liberty, equality and fraternity" was coined—a doctrine that later on became the shibboleth of the French Revolutionaries and was carried by them to such pernicious lengths.

One more illustration, and that from Indian History. It is well known to us that one of the beneficial results of British rule in India has been the imparting of English education to the Indians and the introduction into this country of the invaluable treasures of English literature, science, history and philosophy. Consequently there has taken place in India something like a Renaissance, which has quickened the national pulse and is manifesting itself in varied forms of national activity. The ferment which is now visible everywhere and is many-sided in character—political, social, religious, literary—is only the outcome of this Renaissance. Nurtured on the stimulating diet provided by English literature and English History—by such thinkers as Burke, Mill, Macaulay—educated Indians have become actuated by political ambitions, and for fifty years and more they have been persistent in their demand for a larger and larger share in the administration of their country. It must also be said to the credit of our rulers that they have been ready "to take occasion by the hand and make the bounds of freedom wider yet" in this country. The most noticeable and glorious feature of British Indian History for the last half-century has been the slow and gradual broadening down of Indian political liberty from precedent to precedent. At the top of all these precedents comes Lord Morley's India Act of 1908, which must ever be regarded as a distinct landmark in the onward progress of the Indian constitution. What has however to be noted is that the political movement of modern India has only been the outcome of the intellectual awakening that followed in the train of British rule.

Pass on now to view the subject from the second standpoint, *i.e.*, to consider the influence exercised by individual men of letters at various epochs by means of their writings and by their participation in politics.

A momentary peep into Greek History : Homer, whose epics formed, so to speak, the Greek Bible, must ever have exercised a profound influence on the Greeks in promoting a sense of unity among them and in moulding their political conceptions and ideals. Passing on to the Periclean age, which witnessed the noon-day splendour of Hellenic civilisation, we find it characterized by a regular blaze of literary resplendence. It was the age of Aeschylus, of Euripides, of Sophocles, of Aristophanes, and of Thucydides. It is certain that all these writers, especially the first four, exercised a deep influence on contemporary politics by means of their writings. Some of Aeschylus' plays are distinctly political in character and are calculated to stimulate in the minds of the Greeks a lively sense of patriotism and civic duty. Of Aristophanes Frederic Harrison says—"The poet, a passionate believer in the old heroes and the ancient institutions and manners of Greece, attacked in a series of satires the demagogues, the war-politicians, the dandies, the quacks, the pettifoggers, the innovators in philosophy, politics, manners and poetry. Cleon the demagogue, Euripides the sentimentalist, and Socrates the philosopher, are constant objects of his ridicule. His comedies combined all that in modern times is aimed at by political journalism, pictorial caricatures, poetical satires, comic opera and pantomime." It must be remarked in this connection that it was through the stage that the poets of Greece were chiefly able to bring their influence to bear upon the public. What is done by newspapers, sermons and current literature for modern society, was done for Athens by the theatre.

Corresponding to the Periclean age, there is in Roman History the Augustan period, which is similarly adorned by a galaxy of brilliant literary stars—Virgil, Horace, Ovid, Livy. All these writers adopted a tone favourable to the House of Augustus and the régime he had established and it was chiefly through their influence that he succeeded in reconciling public opinion to his rule.

Let us now pass on to English History and dwell briefly upon a few men of letters who played a significant part in influencing contemporary politics. For a moment, linger by the venerable shade of John Milton. Milton, the poet, was the Secretary

of the Council of State during the Commonwealth and the Protectorate, and as such the trusted friend and counsellor of Oliver Cromwell. The former was a heroic and high-souled Puritan, strongly anti-royalist in feeling, strenuously devoted to the Parliamentary cause and even nursing in his breast lofty ideals for the government of the realm. Many were the occasions when the man of high aerial visions was able, by means of soul-stirring appeals, to influence the victor of Dunbar and Worcester. All through his life, the poet was a heroic and strenuous champion of liberty—political, religious, literary. In 1644 was published by him the famous *Areopagitica*, in vindication of liberty of the press. In a memorable sonnet which contains a lofty panegyric on Cromwell, he tells the Protector that "new foes had arisen threatening to bind their souls with secular chains" and then appeals to him to strive his utmost "to save free conscience from the paw of hireling wolves whose Gospel was their maw." It need not be said that Cromwell, who was himself in favour of religious toleration, gave a ready and sympathetic ear to this appeal. Now and again did the poet also show himself as the true friend of oppressed Protestants abroad. In a beautiful and thrilling sonnet he calls upon the Lord to avenge His slaughtered saints whose bones lay scattered on the Alpine mountains cold. Later on, Cromwell interfered on behalf of the oppressed Piedmontese and through the influence of Louis XIV. succeeded in securing them religious toleration. Here is the eloquent exhortation he addresses to Cromwell. "Thou canst not be free if we are not; for it is the law of nature that he who takes away the liberty of others is, by that act, the first himself to lose his own. A mighty task hast thou undertaken; it will probe thee to the core, it will show thee as thou art, thy carriage, thy force, thy weight; whether there be truly alive in thee that piety, fidelity, justice and moderation of spirit, for which we believe that God hath exalted thee above thy fellows. To guide three mighty states by counsel, to conduct them from institutions of error to a worthier discipline, to extend a provident care to furthest shores, to watch, to foresee, and to shrink from no toil, to flee all the empty shows of opulence and power, these indeed are things so arduous that, compared with them, war is but as the play of children." An exhortation of so soul-stirring

a character could not but serve as a spur to higher action on the part of Cromwell.

Passing over the name of Bunyan, whose *Pilgrim's Progress* must have served, so to speak, as a Gospel to the Dissenters, and of Dryden, who aimed such piercing shafts of satire at some of the political figures of the day, review, for a space, the Augustan period of English literature—the period of William III., of Anne and of George I.—when men of letters were courted and caressed by both political parties and consequently closely identified themselves with politics. In regard to this period Macaulay says—" The deficiency of the natural demand for literature was, at the close of the seventeenth and at the beginning of the eighteenth century, more than made up by artificial encouragement, by a vast system of bounties and premiums. There was perhaps never a time at which the rewards of literary merit were so splendid, at which men who could write well found such easy admittance into the most distinguished society and to the highest honours of the state. The chiefs of both the great parties into which the kingdom was divided patronised literature with emulous munificence."

The two literary master-spirits of the age whose talents were signally enlisted in the cause of politics were certainly Addison and Swift. Commencing and for a time continuing their career under the shadow of a common political creed they were afterwards, by the force of circumstances, obliged to tread different paths in politics. Addison became the pillar of the Whigs and Swift of the Tories. Towering far above a host of petty scribes and scribblers whose writings and influence have mostly died with them, these two writers added lustre to literature and dignity to politics. Many were the offices held by Addison; in fact pensions and places were showered upon him by his political patrons. By means of numberless writings, varied alike in character and in merit—some in the nature of fugitive pieces and some in the nature of abiding classics, but all alike brimful of wit and humour and marked by a unique grace an vivacity—he played no mean part in sapping the strength of tl rival party and in exalting the influence of his own. Swift w indeed a formidable figure in the Tory camp. Whereas Addis only indulged in light banter and well-restrained humo

Swift's writings shot out tongues of lurid flame such as to consume his enemies. Armed with a powerful beak and claw, he was able to tear and mangle his rivals, the Whigs and the Dissenters, in savage fashion. Himself a master of piercing invective and scathing sarcasm, Swift, in inimitable masterpieces of satire, constantly dealt at his enemies blows under which they writhed in agony. Warmly attached to his Tory patrons, Harley and St. John, Swift from 1710 to 1713 was incessantly engaged in political work in London. In a series of pamphlets, the most typical of which are *The Advice to the Catholic Club*, *The Public Spirit of the Whigs*, *The Conduct of the Allies*, he grappled with most of the political questions of the day in the spirit of a Tory highflier.

The reign of George III. allows us to dwell briefly on a man of letters who, both as a writer and a politician, bulks large in the public eye—to wit, Edmund Burke. He is one of the grandest political and literary figures of the eighteenth century. His eloquence, political knowledge and force of character gave him a high place among the statesmen of the time. It is to the period 1770—1782, when the senseless perversity of the King and the stupid servility of his ministers plunged England into a disastrous war with the colonies, that some of the best of Burke's writings and speeches belong. "They were a defence and exposition of sound constitutional statesmanship against the prevailing abuse and misgovernment." In his *Causes of the Present Discontents* he laid bare, with relentless force, the political sores of the day and suggested cures for them. His speeches on American taxation and Conciliation with America are classics in their way. At the sight of injustice and oppression, cruelty and wrong, his soul burned within him and he gnashed his teeth and rolled his eyes in impressive fury. His philippics against Warren Hastings of Indian History, whom he was led to regard as an arch-devil guilty of unspeakable enormities, are quite familiar to us. His *Reflections on the French Revolution*, a masterpiece of profound political wisdom, produced everywhere a strong reaction against the horrid movement and prepared the European nations for a persistent and stubborn resistance against its forces—at first subtle and sinister, later on openly militant and aggressive. Ever imbued with a deep sense of

respect for time-honoured institutions, hoary with age and well-rooted in the affections of men, he sternly set his face against reckless innovators and heady doctrinaires, while at all times he was a true friend of ordered liberty and well-thought-out reform. It may be seen from all this that during his age Burke played a very important part in the arena of politics and was not a little instrumental in influencing its character.

To turn for a moment to American History, a passing reference must be made to two writers, each of whom played a significant part at a serious crisis. The first is Thomas Paine, whose pernicious work, *The Rights of Man*, did so much to pervert and inflame public opinion in America, as preparatory to the American War of Independence. The second is Mrs. Beecher Stowe, whose famous work of fiction, *Uncle Tom's Cabin*, produced such an electrifying effect on the public mind and contributed no small share to undermining the stronghold of the vicious system of slavery in America.

It remains to consider the subject from the third standpoint, *i.e.*, to consider the influence that political thinkers have often exercised on the course of history by means of their theories. In this connection, it is sufficient to make a few brief observations on some political theories that have, from time to time, figured on the historic stage and affected the course of human events. It has already been pointed out how the doctrine of "liberty, equality, fraternity," coined by Rousseau and his school, became such a dangerous catchword in the mouths of the French Revolutionaries and was carried by them to such extremes.

A few words on the Italian thinker of the sixteenth century, Machiavelli, who, in the words of Lord Acton, "is not a vanishing type but a constant and contemporary influence." Machiavelli's doctrine, summed up in a word, comes to this—"Reason of state first and all else second." This cannot be explained better than in the eloquent words of John Morley. "The spring of Machiavelli's political inspiration is the same to whatever type of rule they apply—the secular state supreme; self-interest and self-regard avowed as the single principles of state action; material force the master-key to civil policy. Clear intelligence backed by unsparing will, unflinching energy, remorseless vigour, the brain to plan and the hand to strike—here is the

salvation of states whether monarchies or republics." According to Machiavelli, then, a state should be built on material strength and not on moral force, and a ruler was justified if, for the safety and protection of his kingdom, he was occasionally obliged to have recourse to crooked methods and tortuous courses. Justice, humanity, right, these were sentimental considerations that could, if necessary, be quietly brushed aside.

In order to point out the extent of Machiavelli's influence it is sufficient to mention a few sovereigns and statesmen such as Elizabeth, Henry of Navarre, Louis XIV., Frederic the Great, with all of whom, as is well known, 'reason of state' was everything. Napoleon Bonaparte is the most perfect type of Machiavellianism that history has to record. Actuated by an overmastering ambition and a spirit of self-aggrandisement to which history scarcely affords a parallel, Napoleon, by means of subtlety and subterfuge as well as by the strength of his arm and the spell of his personality, succeeded in placing his iron heel on the neck of Europe and playing the despot, in right royal fashion, for about a dozen years. So long as ugly passions and forces such as violence, self-interest, greed, love of despotism, hold sway in this world and influence statesmen, so long must Machiavelli find a place in our midst.

The history of seventeenth century England was deeply affected by a conflict between two political theories. The theory of the 'Divine Right of Kings' found itself pitted against the theory of 'Original Contract.' According to the former theory, the King was the Lord's Anointed and was bound to render to Him and to Him alone an account of his stewardship. He was above all mortal law and could not be called to account by Parliament or by the nation. Unfortunately for themselves and for the nation the Stewart kings, in common with the extreme Tories, had a blind and deep-seated faith in this theory, and all know that James I., pedant that he was, was in the habit of lecturing Parliament on the sin of opposing the Lord's Anointed. Had it not been for their attachment to this theory, the Stewart kings might, to some extent, have listened to the voice of Parliament, and the country might probably have steered clear of the political storms which from time to time raged with such dreadful fury.

The theory of 'Original Contract' is closely associated with the names of Thomas Hobbes and John Locke. While however it found but a timid and halting supporter in Hobbes, Locke came forward as its bold and courageous exponent. According to this theory, the king, instead of being the Lord's Anointed, was only a functionary appointed by the people and entrusted by them with certain rights and prerogatives for the efficient discharge of his duties. Hobbes maintained that once such a contract had been formed, it could not be repudiated in the future and that it was in perpetuity that the people had surrendered certain rights to the king. Locke however boldly contended that if a king proved unfaithful to his trust, he could very well be deposed and another appointed and the original contract be modified and revised in the light of changed conditions. The deposition of James II. and the election of William and Mary as joint sovereigns show clearly that it was Locke's view that was accepted and followed by the English nation.

In conclusion a brief reference may be made to that political thinker of the eighteenth century, Bentham, whose doctrine of utility is expressed in the striking phrase, 'The greatest happiness of the greatest number.' According to this doctrine he demanded nothing less than the immediate re-modeling of the government and the codification and re-construction of the laws, and insisted, among other changes, on universal suffrage, annual parliaments, vote by ballot and paid representatives. Many of the schemes advocated by him have since been realised. In the words of a certain writer "he may be regarded as the philosophic pioneer of liberalism and even of radicalism, and as such will always have a high place in the history of political thought."

P. S. RAMAKRISHNA IYER.

FIRST IMPRESSIONS OF ATHENS.

THERE are few cities in the world which have as strong and enduring a fascination as Athens, for there are few, if any, to which the western civilisation of to-day owes a greater debt. "Except the blind forces of nature," wrote Sir Henry Maine, "nothing moves in this world that is not Greek in origin," and

although he would indeed be a bold man who would maintain the literal truth of that assertion even with reference to the western world, yet so deep and powerful is the influence exerted on our art and architecture, our political and moral philosophy, our science and metaphysics, by the example and precept of ancient Greece, that it is hard to exaggerate the importance of the Hellenic element in the life and thought of to-day. Much that is commonly regarded as derived from Rome will be found on closer examination to be Greek in its origin, for Rome was in countless ways a pupil of Greece. She conquered Greece, it is true, if we look at military and political history, but if we turn to the history of art, of literature, of thought, we shall see that the victory rested with Greece: in the well known words of Horace, none the less true for being so hackneyed,

> *Graecia capta ferum victorem cepit, et artes*
> *intulit agresti Latio.**

Nor are we derogating from the greatness of the Romans if we fully acknowledge that they had but little originality as that word is commonly understood. Lucretius, for example, learned his philosophy from two Greek thinkers, Democritus and Epicurus, his metre from the Greek epic: yet he will rank for all time among the world's great poets, because of the sublimity of his conception, the grandeur of his style, the intensity of his conviction. After all, as Carlyle reminds us, "the merit of originality lies not in its novelty but in its sincerity," and there is a world of difference between the superficial and mechanical imitation of a copy, and the power to appreciate what is really great in the work of others, to make it truly one's own and to interpret it to those around one with those changes and modifications necessitated by a new environment. And if it is true that the gifts of Greece to the world's civilisation have often come to us not directly but by way of Rome, it is also true that our debt to Greece is much obscured by the fact that its supreme gift lies not in the results it achieved—not in the magnificent buildings planned by its architects and erected by its sculptors and builders, not in the grace and harmony of its reliefs and its vases, not in the truth of its history, its science, its philosophy, not in the charm of its

* Greece, when taken, took her fierce conqueror captive, and brought the arts into rustic Latium.

incomparable literature—but in the spirit and the methods of its work, in its passion for inquiry, its earnest and tireless search after knowledge, its bold assertion of the freedom of the individual, its cultivation of human reason. We can criticize the historical methods of Herodotus and Thucydides, the scientific theories of Hippocrates and Aristotle, the psychology and ethics of Plato, but it is because these men have taught us something of their spirit, have animated us with their ideals and their enthusiasm. If we rise to greater heights than they reached, it is because we stand upon their shoulders, because we pursue further the tracks which they, as pioneers, laboriously marked out for succeeding generations.

This debt is one which we owe to ancient Greece, not to any one city in it. Athens seems to have originated but little. In many departments of Greek civilisation the cities of Asia Minor and the islands lying off its coast—Miletus, Ephesus, Phocaea, Chios, Samos and others—had led the way. The earliest sculptors belonged, according to tradition, to Crete, the earliest rhetoricians to the western colonies. Yet Athens was the focus of the artistic and intellectual life of the Greek world, the place where Hellenic civilisation reached its culminating point, the chief centre whence it was diffused, the spiritual, though never the political, metropolis of Hellenism.

Never shall I forget my first view of Athens, which was to be my home for more than three years, as I approached it by sea one morning in January 1902. The more usual route in coming from the west is to travel by steamer as far as Patrás and to take the train thence to Athens. (How incongruous it seemed at first to travel by train in the land of Solon and Pericles, to ask for a ticket to Athens or Corinth, Argos or Olympia!) Nor would it be easy to find a more interesting and delightful 140 miles of railway anywhere. The train winds its way along the narrow strip of coast-land which fringes the Gulf of Corinth on the south: close by are the blue waters of the Gulf, beyond, only a few miles away, are the mountains of Aetolia, Locris, Phocis, and Boeotia—Kionia, the highest peak in Greece, the massive, snow-crowned heights of Parnassus, Helicon, the haunt of the Muses, with its dome-like summit. We pass close to the ruins of most of the Achaean cities, from which those colonies went forth

to southern Italy which were to exercise so powerful an influence in shaping the history of Italy and, through her, of western Europe. The train pursues its leisurely course through the territory of Sicyon, the ruins of which lie at the foot of the hills some three miles to the south, and on to Corinth with all its memories of Pegasus, the winged horse, of Arion the bard who, compelled by the sailors to throw himself overboard when returning from Italy, was safely borne to the Peloponnese on a dolphin's back, and other memories, less picturesque but truer to fact, ranging from the earliest dawn of history down all the centuries of Hellenic independence, of Macedonian supremacy, of Roman dominion, through the troublous epoch of the Middle Ages when Greek and Frank, Venetian and Turk, struggled for the possession of Corinth's frowning citadel of rock, the 'Key of the Peloponnese.' Then crossing the narrow Isthmus, pierced in modern times by a canal, which unites the Morea to the rest of the Greek mainland and has so often proved the decisive factor in Greek History, we pass through the territory of Megara, close by the city, which to-day, as of old, is built upon twin eminences. The sea now lies to the south, dotted with islands, amongst which Aegina and Salamis are conspicuous. At length we reach Eleusis: to our right is the calm bay of Salamis, where lay the Greek navy before the memorable encounter of 480 B.C., which was one of the turning-points in the world's history; in front stretches the plain through which, along the Sacred Road, advanced year by year the long train of Athenian worshippers on their way to Eleusis for the celebration of the Mysteries; to the left rises Mount Cithaeron, dividing Attica from Boeotia, on the further slope of which lies Plataea, which saw the final repulse of the Persian invaders on Greek soil, with Thebes near by, which held a short-lived and ill-deserved supremacy in Greece in the days of Epaminondas, one of the greatest men the Hellenic race ever produced. We are already on Attic soil, but Athens itself is hidden from us by the low mountain range of Aegaleus, over which winds the Sacred Road leading to the city. The railway turns inland, seeking a more gradual ascent: there is a long, slow climb and then a rapid descent into the plain: in its centre rises a little group of hills, Tourko Vuni, Lycabettus and the Acropolis. Beyond lies the long, barren ridge of Hymettus,

famed for its honey now as twenty centuries ago, while at the lower end of the plain is the sea.

It is a wonderful experience to take this journey for the first time, to recall some of the memories stirred by the land through which we pass, the cities whose ruins lie dotted here and there, memories of poets and orators, artists and sculptors, statesmen and generals, philosophers and saints, and at length to catch a glimpse of Athens lying between and around Lycabettus and the Acropolis. And the charm is an abiding one: often as I passed to and fro between Patras and Athens, the interest never faded, the delight never ceased, the thrill never lessened. Moreover we learn thus some of the characteristics of Greece as no lecture and no book can teach them—the wonderful blending of sea and mountain which forms the typical Greek landscape, the rivers which are but mountain torrents, often shrinking in summer to mere streamlets or even drying up altogether, the barrenness of the hillsides, above all the littleness of the whole land, the closeness of city to city, of state to state, the narrowness of the stage on which were enacted such memorable scenes in the drama of human history.

And yet I was glad that my first approach to Athens was not from the landward side. For Athens, though lying on the mainland four miles from the sea, was essentially a maritime city. Her wealth depended on her sea-borne trade, her strength lay in her navy, her Empire was composed of islands or coast towns, and in her supreme struggle with the rival power of the Peloponnesian League she abandoned her land for the enemy to ravage and devoted herself with all her energy to maintaining her supremacy at sea. Once that was lost, all else must soon follow: so long as that was secure, all other losses might be compensated.

It was a glorious morning with a bright sun painting the waters a deep blue, save where the dazzling white crest of a wave bore witness to the storm of the past two days; a pleasant breeze was blowing and the air had that singular clearness and brilliancy which is so characteristic of Greece. I stood on the deck, eager to catch my first glimpse of the enchanted city. On the left lay the coasts of the Peloponnese and the adjacent islands, of which Aegina with its solitary mountain peak rising like some great

watch-tower was the most prominent; on the right was the Attic coast terminating in the lofty headland of Sunium, beyond which the islands of Ceos and Cythnus were plainly visible. But it was ahead that I strained my eyes: there, as we approached the rocky headland of Munychia and the harbour of Peiraeus, I could distinguish more and more clearly the white houses of Athens with the rocky cone of Lycabettus in the background lifting its head high over the Acropolis, on which I could see, though indistinctly as yet, the temples and the Propylaea which are its crown and its glory.

At length I stepped ashore, passed through the Customs House and out into the streets of Peiraeus. What a joy to feel that at last I was actually standing on Greek soil! With what a thrill of pleasure did I hear spoken all around me the language which both at school and at college had been my favourite study! What a fascination to read the Greek titles over the shops, the Greek legends on coins and bank-notes, to pay my boatman in "drachmas" just as Pericles or Plato might have done, to see the distance to Athens reckoned by "stades"! But the Peiraeus need not long detain us. Its relics of antiquity are numerous and interesting—the remains of the ancient theatre, the vestiges of the dock-houses in which the Athenian navy was lodged when not on active service, the imposing ruins of walls and gates and towers built by Themistocles or Conon. But all these may wait—there will be later opportunities of visiting and examining them; at present I have thoughts only for Athens itself: so, seating myself in a carriage drawn by two little horses which looked as if it had been long since last they had had a good square meal, I gave myself up to the joy of my first approach to Athens. There are disappointments, it is true, awaiting me: the Peiraeus is noisy and, for the most part, squalid, the roads are in a wretched state of disrepair, the picturesque Albanian costume, with its white kilt, is being ousted more and more by very unromantic and often very shabby "European" clothes, the typical Greek is not handsome or well-developed, and one looks long to find examples of the classic profile and the well-proportioned frame immortalised by the great masters of ancient sculpture. And yet, though there is much to grate upon one's feelings, the dominant sense is one of pleasure and excitement. For as

we drive through the plain, the road bordered by fields and vineyards, the simple grandeur of the scene impresses itself indelibly on the mind—the massive mountain barriers of Hymettus and Parnes, the triangular outline of Pentelicus barring the further end of the plain, rising so symmetrically from either side to its central peak that it might seem to be Nature's own model for the pediments of Greek temples, the course of the Cephisus, marked by the famous olive-groves which Sophocles sang in his memorable verses, the long white line of the Sacred Road. And still as we drive we come nearer to the Acropolis and see more and more clearly its bare, rocky sides surmounted by the walls built by Themistocles and Cimon in the days of Athens' triumph over Persia, the lovely little temple of "Wingless Victory" on its south-western bastion, earliest of the monuments still standing on the Acropolis, the imposing Propylaea or portal, a masterpiece of combined Doric and Ionic architecture, the building of which was interrupted by the outbreak of the Peloponnesian War, the Erechtheum to the North with its delicate carving, its graceful Ionic columns and its famous Caryatid Porch. But from all these the eye turns naturally, inevitably, to the crowning glory of Athens and of Greek architecture, the Parthenon, rising on the highest part of the Acropolis near its southern edge. That sight alone would amply repay a journey to Greece. The magnificent statue of gold and ivory which it once enshrined has long perished, the rich store of votive offerings has been the prey of many a plunderer, its finest sculptures rest in the British Museum in London, it is roofless, and its central portion has been shattered by the explosion of the Turkish powder-magazine formed in the Parthenon during the siege of the Acropolis by the Venetians in 1687, while its columns bear the scars of many a cannon-ball telling of the eventful history which, in modern times as well as in remoter days, has centred round this natural stronghold. Yet in spite of all this—or (shall we confess it?) partly on account of the picturesqueness of its ruin—the Parthenon still inspires awe and wonder by the rich golden tinge which time has imprinted upon the white marble, by the massive strength of its substructure, by the union of perfect stability with consummate grace which marks its columns, its architrave, its pediments, and by the perfection of its design and workmanship. It was not the

largest of Greek temples, and compared with some of the stupendous buildings of Egypt and Syria it seems small and almost puny; and yet antiquity and modern times are at one in pronouncing it the culmination of ancient architecture.

We enter Athens and soon pass the ancient Double-Gate and cemetery, in which still stand many of the exquisite tombstones raised by the Athenians of old to their citizens or friends. There too we must return again and again, for these tombs with their sculptured reliefs and their simple epitaphs have much to teach us—if we will but take the time and the trouble to understand—of the character and greatness of the Greeks. Some of them are works of great masters, others of obscure stone-masons, some commemorate men of high rank and station, others men and women of humble position, but all alike attest the true feeling of the Greeks combined with a wonderful self-repression and reserve, a "sobriety" which, while not crushing true emotion, keeps it in check and ruthlessly rejects all false emotion and sentimentalism.

And now we drive through the most crowded quarters of the rapidly growing city, catching a glimpse of the 'Tower of the Winds' and passing the charming Byzantine Church of the Kapnikarea, up to the great open square with its orange trees laden with golden fruit. On the north stands the Royal Palace, where for over forty years King George I., brother of the British Queen-Mother Alexandra, has reigned over his Greek subjects. By its side runs a broad avenue, shaded by the fresh green leaves of the mimosas, whose graceful foliage is as pleasing to the eye as its shade is welcome in summer's heat. That is the Marathon road, recalling to our memory the army which marched out of the city 2,400 years ago to repel a foreign invader and returned in triumph when the momentous battle had been fought and won.

It is hard to lay down one's pen as one tries to recall and record one's first impressions of Athens: there is so much that might be said, and yet one fears one may be misled by the deeper and more powerful impressions begotten of a long residence in Athens and a close familiarity with its sights and sounds. The supreme moment of our first visit to Athens is that at which we stand on the Acropolis, looking round at that wilderness of broken and weather-worn stones, fragments of ancient buildings, statue-

bases or inscribed slabs, gazing at the wonders of ancient art, scanning the monuments of bygone ages which have defied (in part, at least) the ravages of the centuries, when we let our eyes wander over the whole scene spread out beneath and before us, the white city, the mountain-girt plain, the sea, the islands, seen through an atmosphere soft and yet wonderfully clear, beneath a sky of cloudless blue.

That is a moment which must be experienced, for no words can describe it.

M. N. TOD.

NOTES OF THE MONTH.

THERE is still an unfortunate want of clearness as to the future policy of the Government in relation to education. This is probably traceable in part at least to a tacit but altogether illegitimate inference from a settled article of politics. It may be taken for granted, as a point that all political thinkers are now agreed upon, that a government must accept the responsibility of insuring the education of the children of its people. This there is no need to call in question; it must be admitted by all as one of the controlling factors in the educational problem. But it does not by any means follow that the government itself must undertake the task of educating the children. That may be the most obvious way to secure the end in view; it is by no means the only way, nor is it necessarily the best. By judicious assistance and oversight, as Indian experience has abundantly proved, Government can do much to forward and to control the education of the people; and a fuller discharge of the responsibilities of Government might be effected by an advance along these lines, without the necessity of any increase in the direct administration of education by the officials of the Government.

THE one argument that might seem to favour the direct conduct of education by Government is that of efficiency. That the schools maintained by Government are likely to be more efficient than certain schools which they are to supersede, may be admitted. But the argument is at best specious, and it is possible to pay too heavy a price for a high degree of efficiency. There are educational institutions in the Presidency which need not fear comparison with the Government Schools and Colleges on the score of efficiency, while on the score of economy they leave the Government establishments far behind. It is notorious that a bureaucracy, whatever its merits, is expensive; and the

Indian bureaucracy is no exception to the rule. In the backward state of Indian public life, Government are no doubt compelled to embark on many undertakings, with a full sense of their costliness, as the only means of getting them attempted at all. This excuse, however, cannot be urged in the case of education. The enlargement of the Education Department which is bound to follow from the present policy of Government we view with apprehension, as fraught with the most sinister influences both for the specific work of education and for Indian public life.

A BENEVOLENT and enlightened despotism is often held up as the ideal form of government; in reality, it is one of the most mischievous. Doubtless it would effect, swiftly and unerringly, much that made for the welfare of its subjects. But they would be emasculated by acquiescence in its pervasive superintendence, like Kingsley's Doasyoulikes, in the land of Readymade, with nothing to do but to let the flapdoodle drop into their mouths. It is worth many sacrifices, even that of a considerable measure of efficiency, to achieve the force of character, the national virility, which is at once the basis and the product of real self-government. India has suffered in the past from an excess of the despotic; her admitted need is the development of the virtues that belong to self-government. It seems to us that in simply superseding incompetent schools by their own institutions, Government are missing a great opportunity. We offer no extenuation for failures. Where a school is inefficient and worthless, by all means let Government refuse to recognise it; but let the task of replacing it by something better be thrown, as it should be, on the people of the locality. Let the budding politicians, who at present look only to Madras and to Council, find in the more effective administration of local institutions a practical sphere for their ambitions and a training ground for higher service. It may be that this policy would involve a certain delay on the side of education; but how richly this would be compensated by the discipline in public life and in the exercise of self-government. This, surely, is a case where a measure of efficiency would be wisely sacrificed in order to escape from the dull acceptance of bureaucratic excellence into the more strenuous and bracing atmosphere of national self-help.

THESE considerations are applicable on general political grounds. There are, however, additional objections to Government's present policy peculiar to the case of India. The "religious neutrality" of Government, in its general bearing, we believe to be salutary. In the sphere of education, so long as it means that Government will cordially

assist "all places of religious and wholesome learning," without respect to their particular religious complexion, provided always and only that they are educationally efficient, its operation is wholly beneficial. But the moment Government itself undertakes the work of education, "religious neutrality," interpreted as exclusive of all religious teaching and influence, becomes mischievous. The multiplication of Government institutions on these terms means the diffusion of purely secular education. For this reason, beyond all grounds of economy and efficiency, we believe (to quote once more from Mr. Gardiner's report) "we have far higher reasons for protest. The reactionary policy of Government aims at extending the system of secular education, and at penalising the only educational institutions which make the formation of character their supreme object. A rigidly secular education is pledged to reject the influences of religion, which are the strongest ally, if not (as we believe) the essential basis, of good morals." It is difficult to see how the proposed extension of education by Government is to be squared with the admitted necessity for the reinforcement of the moral basis and atmosphere of education.

GOVERNMENT have announced a policy which has been received with a good deal of criticism. They are not irrevocably committed; it is not too late to turn back. Will they have the grace to reconsider their policy? We believe that the factors we have referred to, of economy, of the development of public life, and of moral and religious influence, afford a very strong ground for reconsideration. Indeed, we believe that they indicate unmistakably that the best interests of South India demand the abandonment of an experiment which is bound to be costly and is likely to be mischievous. If Government are true to the high traditions and ideals which have hitherto controlled the British administration, we are confident that ere long the public will receive an unequivocal intimation that the educational policy of the past is to be maintained in its integrity.

PHILOSOPHY has sustained a severe loss in the recent death of Professor William James. He was born at New York in 1842; from 1872 to 1878 he taught comparative anatomy and physiology at Harvard, and it was only after the latter date that he entered on that brilliant career of psychological teaching, the fruits of which, collected in his *Principles of Psychology* (1890), first brought him world-wide reputation. Of his other writings probably the most widely read have been *The Will to Believe* (1895) and *The Varieties of Religious Experience* (1902). So early as 1884, however, he had already been drawn into that enquiry into what constitutes the trueness of truth and the

meaning of meaning, the results of which have been so influential as to produce what might almost be called a change of climate in the philosophical world. Striking and valuable as have been Professor James's contributions to the elucidation of other problems, it is probably as the persuasive apostle of Pragmatism that his name will be handed down in philosophical tradition.

It would be impossible within any limits narrower than those of an article to attempt an appreciation of the services he has rendered to psychology and metaphysics. But his more direct contributions to philosophical thought constitute only half of his service to the true interests of philosophy. "If anything can make hard things easy to follow, it is a style like Bergson's," wrote Professor James in his *Pluralistic Universe.* "It seduces you and bribes you in advance to become his disciple. It is a miracle, and he a real magician." This generous judgment in respect of the Frenchman's power of style we may echo in respect of Professor James's power of exposition. And he used this marvellous talent to infect his readers with his own independence of philosophical shibboleths, his distrust of abstractions and love of the concrete, and his vigorous ethical instincts. After spending a few hours in the company of his fresh and rich intellect, even the most hide-bound slave of tradition cannot help daring for a little time to think for himself. Such an influence is of more real value to the cause of philosophy than even the most important of his suggestions for the elucidation of specific problems. To apply to himself once again his own words about Bergson—open James, and new horizons loom on every page you read. He tells of reality itself, instead of merely reiterating what dusty-minded professors have written about what other previous professors have thought. Nothing in James is shop-worn or at second-hand. A thinker of such abounding vitality philosophy could ill afford to part with, and there must be many who, although they never saw with the bodily eye his unimposing physical presence, yet feel that their minds have lost a trusted friend.

THE *Epiphany* for 1st October has an article on the oft-repeated assertion that reincarnation is a Jewish and Christian doctrine. The writer evidently feels that it ought not to be necessary to give a refutation of this preposterous perversion. But as it has recently been given fresh currency by the statements of Miss Browning, of the Theosophical Society, it is not amiss to dispose of it. Two passages in the Gospels are specially referred to as evidence that Jesus Himself accepted the doctrine. Both, as the *Epiphany*

shows, point conclusively to the opposite view. The episode of the man born blind shows at most that reincarnation had been thought of by the Jews as an explanation of such phenomena. The answer given by Jesus to the question of the disciples, "Neither has this man sinned, nor his parents; but that the works of God should be made manifest in him," shows unmistakably that Jesus repudiated the explanation. Such a reply is inconceivable from the lips of any teacher who believed and taught the doctrine of transmigration.

The reference to John the Baptist as Elijah is no less clear. A careful consideration of the beliefs indicated as finding favour with the Jews as to the personality of the Baptist, and similarly as to the personality of Christ Himself, shows that it was not reincarnation that they had in mind but an actual resurrection or return of one the old prophets in his own original body, with all that that involved. "It was said by some, that *John was risen from the dead*, and by some, that *Elias had appeared*; and by others, that *one of the old prophets was risen again*." When Jesus says that John "was Elijah" it is plain that He speaks figuratively, with reference to the spirit and nature of John's work. His public discussion of John's ministry, when He asked the people, "What went ye out for to see?" gives no hint that He regarded John as Elijah returned to earth or reincarnate.

Whatever may be the merits of the doctrine of transmigration, it is certain it was neither believed nor taught by Jesus. The tradition of the Christian Church for nearly twenty centuries, from the Apostles downwards, gives additional evidence on the point, and is worth very much more than the forced interpretations offered by Miss Browning and other theosophists at the present day. It is to be hoped that they, and all others who have advanced the same unfounded contention, will have the grace to drop an argument which a candid examination shows to be worthless.

LITERARY NOTICES AND NOTES.

The Castes and Tribes of South India. By Edgar Thurston. Madras; The Government Press; 1910. Seven Volumes. Price Rs. 15. As. 8.

THE difficulty of reviewing a book of seven volumes is such that even the most experienced would shrink from the task, but when the subject of the volumes is of such a nature as the one before us, requiring, as it is evident it has done, much inquiry and research, the possibility of a complete review is remote indeed.

The gathering together of the material contained in the book took eight years and it is therefore obvious that any one attempting the task of a review of this large work must more or less confine himself to generalities and not attempt to handle the mass of information which lies in the three thousand and odd pages.

The work is issued by the Government Press, Madras, and no expense has been spared in its presentation. The paper, printing, illustrations and binding are all good and how it is possible to sell the whole seven volumes for the ridiculously small sum of Rs. 15-8 one cannot tell. Evidently the Madras Government has determined that any ignorance on the part of either officials or non-officials with regard to the people of the country, their manners and customs, shall not be due to the prohibitive cost of books dealing with those subjects. The whole work is certainly one of the cheapest we have ever seen and ought to be in the possession of every one whose duties bring him into contact with the people of the country.

The introduction contains much valuable information with regard to the various theories put forward by different authorities concerning the origin of the different races found in the Indian peninsula, and although one is sometimes bewildered by the different anthropometric terms yet this part of the work will repay close study. It is not always easy to follow Mr. Thurston's line of thought, as his style is non-consecutive and jerky, and the arrangement of his material too is far from what it might be ; he seems, however, to incline to the belief that the quickly disappearing hill tribes, Chenchus, Irulas, etc., etc., belong to a pre-Dravidian people closely related to the Australian aborigines and that at some remote period in the world's history there must have been a land connection between the two continents. The great variation in the nasal index and other anthropometrical differences found amongst these hill tribes are accounted for by the intermarriage of late immigrants with these, the earliest known inhabitants of India. Whilst, however, Mr. Thurston speaks of these hill tribes as *pre-*Dravidian and whilst he recognises an Aryan invasion he gives us no clear idea as to where the Dravidian who forms the great bulk of the population in South India came from. In any subsequent issue it would be well, even at the expense of making the Introduction longer, to make this point clear.

Valuable as the Introduction is, its value would have been greatly increased if the various subjects included in it had been treated under separate heads. Indeed the most serious criticism we can make of the whole work, and it is a vital criticism, is that it is almost impossible either in the introduction or the body of the book to find any particular

information which may be needed. There is no index at all. The fact that the castes and tribes are described in alphabetical order does not nullify this criticism, for unless one knows the vernacular name of the caste concerned many hours might be wasted in a fruitless search. For example, if particulars were required concerning the blacksmiths of South India, unless you knew each vernacular name you could not get what you wanted; if only English were known the whole book would have to be waded through. There should be an index giving the synonymous terms for the different castes in each vernacular and in English ; there ought also to be a general index. This lack robs the book of its greatest value, *viz.*, that of a work of reference, and it ought to be remedied and the index published and if need be sold separately.

With regard to the mass of fact and information contained in the body of the work it is almost impossible to pass criticism. The knowledge of the most experienced with regard to manners and customs is of necessity limited. It is not possible to live in every district or come into close contact with every class of the people. To the most casual reader one fact will be evident—that a large proportion of the book is devoted to the description of small tribes and castes. Mr. Thurston himself evidently visited and gathered information from most of the decaying hill tribes. Knowledge of these people and their ways is of great interest, and it was necessary that the knowledge should now be put on record before these primitive children are absorbed in the mass of the people or entirely die out; but for most of us daily work lies amongst the commoner and more prosaic people—the ryot, carpenter, sweeper, etc., and concerning these it is evident that the same amount of investigation has not been made. The Telugu Kapu, for example, is very inadequately described. Incomplete statements, however, are inevitable and it is almost ungracious to call attention to them. There are also no doubt mis-statements. The statement that the dancing of Chindu by the Madigas is forbidden in the Kurnool District, whilst strictly true, is misleading. An order forbidding the dance was passed over thirty years ago but was allowed to become a dead letter, and at the time this book was written the dance was still performed and many a bloody fray took place in consequence. Since the book was issued, Government have confirmed their old order forbidding the performance of this unsavoury dance, and it is hoped that with its cessation quarrels too may decrease.

More care might have been exercised also in editing the material gathered from different sources. It does not add to the interest of any book to find the same information given again and again. The style

too is at times other than dignified. One rejoices that there has been an endeavour to make the work popular, but it is a pity that at times Mr. Thurston has allowed himself to become flippant. We have pointed out what we consider to be a few defects but cannot close without expressing deep appreciation for the work done. The records gathered with so much pains from every caste, and especially from those castes which are said to be rapidly dying out, will be of lasting value.

The book, we repeat, should be on the "handy" shelf of every one at all interested in the country and its people. It will serve not only to wile away many a weary hour, but will also make one think of the stupendous task which is ours as Englishmen in the welding together of these innumerable castes and sub-castes of different origins, varied religions and divers tongues, including both such cultured and educated men as Mr. Thurston's personal assistant and the unclothed, timid savage of the Hills. This book deals only with a corner of the continent, a mere fragment of the people which India contains. The more we read the more clear does it become how it has been possible for a handful of men with imperfect knowledge of the country, people and language, to govern the land. The very diversity of the people has made the task of the English possible up to the present. Peace, order and justice are now preserved; there remains the large task of uniting these people into a nation. This is the burden upon the English in India to-day—a task which when performed will render Mr. Thurston's book a book of wonder and amaze for the generations which are yet to be.

Re-union in Western India. Papers and Articles by the Bishop of Bombay, etc. Bombay; The "Times of India" Office; 1910. Price As. 12.

THIS pamphlet may be cordially commended to the thoughtful attention of all who are interested in the problems of Church unity and organization that still await solution in India. The geographical limitation to Western India applies only to the history and origin of the papers contained in it; the questions it discusses are just as pertinent to South India, where already so much has been done to achieve an actual union. The Bishop's paper on *The Hope of the Re-union of Christendom*, already published in *The Indian Interpreter*, is reprinted, together with the Notes on it in this *Magazine* and a reply to them by the Bishop. Then follow a section on the Jubbulpore Conference, including the resolutions themselves, and criticisms and notes by the Bishop; a section on the Teaching of the American

Marathi Mission, as brought in question by a correspondence between six Indian ministers of various communions and the authorities of the Mission; and a section on Creeds.

As the Bishop reprints my Notes on his paper, and makes several criticisms, I may be allowed to say a few words in reply. He treats them as an exposition of Congregationalism; and in the main they coincide with the general contentions of the Independents. But I am very far from being a Congregationalist. In those Notes I attempted no complete statement of my views, but simply emphasised truths (as I conceived them) to which Dr. Palmer had failed to do justice. Leaving most of the "aberrations" on which the Bishop animadverts, I will simply say, in reference to the authority of the individual congregation, two things. (1) The supposed analogy of scientific academies and the like is not in point. If there were in Christianity no specific experiences like (*a*) the new birth, (*b*) the indwelling of the Spirit, effectually to distinguish it from all other institutions and organizations of human life, Dr. Palmer's appeal to common sense would hold. But a peasant who is "the child of God," and who enjoys the testimony of God's Spirit to that fact, can surely claim to speak with an authority to which the conclusions of chemistry or philology afford no analogue whatever. (2) The Bishop entirely overlooks—and it is only fair to say that most Congregationalists are guilty of the same oversight—an important implication of that "plenary inspiration for each congregation" which he finds it so hard to accept. Your Congregationalist is the last person who can afford to disregard the experiences and the doctrines of others. All that he claims for his own congregation he must *ex hypothesi* concede to every other. It is only those who believe in some concrete, embodied authority like a Pope or a Bishop who can plead any excuse for the insolent disregard of other men's experience and beliefs only too often evidenced in ecclesiastical discussions.

It will be seen from this that the possibility of mediating between "Congregationalism" and "Catholicism" is not so far off as Dr. Palmer almost seems to suggest. In fact, both for faith and practice and for organization, a very remarkable union of a full measure of liberty with a full measure of respect for tradition and authority has been already realised in the Methodist and Presbyterian Churches. It might be plausibly maintained that the "Vincentian Rule," *Quod semper, quod ubique, quod ab omnibus*, so generally accepted as the sum of Catholicism, is necessarily binding on all who believe in the authority of the congregation or of the individual Christian as I have stated it.

There is not space to deal with all the topics of the pamphlet, interesting as they are. Not the least valuable part is the concluding

section on Creeds, their historical growth and efficacy, and their value for the present and future life of the Church. Many will notice with sympathy the statement that "It is the greatest disservice which the 'Athanasian Creed' has done to the Church that it has made Englishmen suppose that in the view of the Church faith is something purely intellectual." This intellectualism is by no means confined to the area of use of the "Athanasian Creed." In the non-episcopal Churches, too, men need to be reminded of the worthlessness of mere orthodoxy when it means no more than intellectual assent. Of such "belief" St. James said of old—"the devils also believe, and tremble." In the words of a more modern divine, "You may be as orthodox as the devil, and as wicked."

In conclusion, let all note the Bishop's plea for "giving and gaining more knowledge one of another." The average Churchman is woefully ignorant of Nonconformity, the average Nonconformist no less woefully ignorant of the established Church. Deeper mutual knowledge and fellowship would really hasten the re-union Dr. Palmer so ardently desires.

F. E. C.

Persian Self-Taught. By Shaykh Hasan. London; E. Marlborough and Co.; 1909. Price 2*s.* (paper), 2*s.* 6*d.* (cloth).

MARLBOROUGH'S "Self-Taught" text-books are probably the most popular, among Anglo-Indians of the present generation, of all the guides to a working knowledge of Hindustani, and their general character is doubtless familiar to most of our readers. *Persian Self-Taught* follows the same lines, and shares the same merits and defects. It does not pretend to take the place of a formal grammar and dictionary for the scholar, or to dispense with the need of laborious reading for those who desire to study Persian literature. But it aims at giving "a working and practical knowledge of the Persian language" to tourists, commercial men, and others, who only require the language for purposes of travel or business. For this we think it is well fitted. It contains forty pages of select vocabularies, arranged under convenient heads, and nearly thirty pages of short sentences and idiomatic expressions, arranged on a similar plan, the two parts being carefully cross-referenced. In both, the English in the first column is followed by the Persian, conventionally Romanised, in the second, and by the pronunciation, phonetically indicated according to Marlborough and Co.'s rather curious system, in the third. And so that the learner may not be a mere parrot, tied to set phrases which he does not understand, a twelve-page outline of Persian grammar is given, for the most part

lucid, and probably sufficient for the requirements of most of those for whom the book is intended. The Persi-Arabic character is not ignored, but carefully explained; but the use of the book is not contingent on the learner's acquisition of that. It is a useful book as far as it goes. A full page of reproductions of Persian coins is a sensible addition to the book.

Early History of England (the Pre-Norman, Norman, and early Plantagenet periods). By S. Satyamurti, B.A., George Town; C. Coomarasawmy Naidu and Sons; 1910. Price As. 6.

THE writer in his preface says that this book has been written especially to suit the needs of students preparing for the School Final and the Matriculation Examinations. If the student requires a book which is going to save him the trouble of work upon the proper texts, then Mr. Satyamurti has met his need, but it seems that the writer has only done what each student ought to be prepared to do for himself, that is, to read the appointed texts with pen in hand, ready to take down notes and to make an abstract of all that he reads. For this is what Mr. Satyamurti appears to have done. He has made copious notes, copying out from time to time such passages as appeared to him particularly illuminating. This is not only permissible, but advantageous, when done for one's own private benefit; but when the work is done with a view to publication, surely the authorities which are thus quoted ought to be acknowledged and the references given, if only for the sake of the student who wants to verify the statements made or to see how the original writer has arrived at certain of his conclusions.

The book consists of about one hundred pages, the last three being devoted to specimen questions on the subject covered by the text. The print is decidedly good, but the maps leave very much to be desired and the writer has been unfortunate in his proof reader. But the book is of a convenient size and is published at a price within the means of the ordinary student.

History of England, 55 B.C.—1910 A.D. By Alex. Tomory, M.A. London; Macmillan and Co., Ltd.; 1910. Price Re. 1. As. 8.

THE attempt to outline the history of England for nearly twenty centuries in a couple of hundred small octavo pages disarms criticism. Omissions and suppressions are inevitable. Laxity, however, goes too far when we are told that the Romans under Julius Caesar "took the

island." Under its confessed limitations, as a preparatory history, before even Matriculation work is begun, the book might be found useful. It is freely illustrated, strongly bound, and well printed.

Narratives from Motley's Rise of the Dutch Republic. Edited by J. Hutchison. London; Macmillan and Co., Ltd.; 1910. Price 1*s*.

MACMILLAN'S *English Literature for Secondary Schools* is now a familiar series, with its limp, green covers, excellent printing and paper, and moderate price. Its general features, also—careful introductions, useful but not excessive notes, suggestions for practical use, and hints as to further study—are by now well known. This new number contains four scenes from Motley's inimitable work—The Beggars, The Image-Breaking, The Siege of Haarlem, and The Siege of Leyden. We are grateful to the publishers for adding it to the series.

LITERARY NOTES.

ACCORDING to *The British Weekly*, the American publishers of Mr. Roosevelt's book on his year in Africa hope to sell a million copies. The English edition will be published by Mr. John Murray. "Mr. Roosevelt claims to have shot no game except for scientific purposes or for food. He undertook his expedition primarily to collect birds, mammals, reptiles, and plants, and especially big game for the museums in Washington and in New York. Mr. Roosevelt's amazing energy is shown by the fact that on the day that his party emerged from the jungle at Khartoum after a year's travel, he despatched to his publishers the final chapters, appendices, preface, and the title of his book. Mr. Roosevelt is an ardent advocate of foreign mission work, and recurs to the subject again and again." Even where the light is yet feeble and grey, he says, it has at least dispelled a worse than Stygian darkness. "Where, as in Uganda, the people are intelligent and the missionaries quite disinterested, unite disinterestedness and zeal with common sense, the result is astounding."

THE same journal briefly sketches the career of Mr. John Buchan, who has just brought out a new book, *Prester John.* Mr. Buchan, it says, though only thirty-five, has already lived three lives. He had a brilliant career at Oxford, during which he published not a few books. He became assistant editor of the *Spectator*, then Lord Milner's

private secretary, and is now one of the most spirited and enterprising of publishers. His new book is one of Nelson's two-shilling series, and is a South African romance.

THE death of Mr. Holman Hunt last month removes from us one of the most outstanding figures in the world of art. He lived to the age of eighty-three, and for half a century his name and his paintings have been before the public. "The Light of the World" was his best known painting.

THE reviews that have appeared since the death of William James was announced, show at once how marked a personality has been taken from us, and how great a loss psychology and philosophy have sustained through his death. The following sentences taken from the *Athenaeum* give a characteristic sketch of him :—

"The man himself was something of a contrast to his books. One might imagine him from his style of writing hearty, rollicking, even a little loud. Perhaps, like Stevenson, a man of feeble constitution, but spiritually a giant, he found in the swashbuckler vein an outlet for his pent-up energies. Pen in hand, he flourished about, striking sparks in all directions. He could not write the shortest note without flashing out a memorable phrase. Let it be the pious duty of his friends to publish a selection of his inimitable letters. On the other hand, in society he was restrained and even shy. He did not scintillate with epigrams, still less luxuriate in the logic-chopping beloved of professorial philosophers. Rather he was uniformly sedate, earnest, and intensely sympathetic. This sympathetic gift made him the chosen victim of every crank under the sun, for he could not bear to send one of them away empty."

THE CAMBRIDGE UNIVERSITY PRESS, it is announced, will soon begin publishing *The Cambridge Manuals of Science and Literature.* The manuals are meant primarily for the educated reader. In October will be published *The Coming of Evolution*, by Prof. J. W. Judd; *The English Puritans*, by Dr. John Brown; *Heredity*, by Mr. L. Doncaster; *The Idea of God in Early Religions*, by Dr. F. B. Jevons; and *Cash and Credit*, by Mr. D. A. Barber.

The History of the Ancient Peoples of the Classic East published by the S. P. C. K. has now reached the third volume, which will be

published soon under the title of *The Passing of the Empires*, 850—330 B. C. The History is written by Sir Gaston Maspéro and is abundantly illustrated. The first volume is already in a fifth edition.

AT last the Life of Lord Beaconsfield is about to be published. The first volume of the Life, based on his private papers, and written by Mr. W. F. Monypenny, is expected during the present autumn.

IT is not often that novels come from the pen of ships' officers, yet *The Brassbounder*, a novel recently published, is the work of Mr. David W. Bone, chief officer on the Anchor S. S. *Massilia*. sailing between Liverpool and Bombay. Mr. Bone is now at work on a new book, *The Queer Fella*.

SCIENCE NOTES.

THE first part of the Biology report of Sir E. H. Shackleton's Antarctic Expedition contains some interesting facts regarding rotifers. They were discovered within the Antarctic Circle for the first time by this expedition. Sixteen species were obtained, representing all the orders, though mostly bdelloids. Mr. James Murray, the editor of the report, remarks on the toughness of the rotifer constitution. Thus *Philodina gregaria* is normally frozen in the ice of the lakes for the greater part of the year, and revives at any time that the ice is thawed. In England it was subjected to a temperature of -78°C. for many hours by Mr. J. H. Priestley, and survived. Of *Adineta grandis*, which survived the lowest temperatures experienced at Cape Royds (-40°F.) and repeated freezing and thawing, and immersion for a month in sea-water, it is recorded that a proportion of them lived after the bottle containing them (in the dry condition) was immersed in boiling water for a short time. Mr. Murray remarks on this toughness of constitution as showing that the Antarctic rotifers can stand very adverse circumstances in the course of dispersal. He also states that, as the species named above are viviparous, this seems the mode of reproduction best adapted to the severe conditions at Cape Royds.

A NEW process of sugar manufacture, known as the McMullen process, has been adopted by the United Fruit Company of Cuba. The stalks of the sugarcane are shredded, the pith separated from the woody fibre, dried on belts over heated steam-pipes until bone dry, and with no inversion of sugar contents, and then compressed into

bricks, and shipped to the refinery. The residue, after the mashing out of sugar, is a valuable cellulose, being worth from forty to one hundred dollars per ton, suitable for the manufacture of artificial silk and high-grade paper. Sugar is thus by this process a by-product in the manufacture of paper. A large mill is working this process in Cuba on one of the United Fruit Company's estates, and the results obtained are said to be most satisfactory. This should give a fresh impetus to the cane-sugar industry. For years it has suffered from competition with beet sugar, and about ten years ago it was estimated that about two-thirds of the sugar which came into the world's markets was obtained from beet. Recently, however, the output of cane-sugar has markedly increased while that of beet-sugar has diminished, so that now less than half is derived from beet.

ANOTHER book on the psychology of the will by Professor Narziss Ach has just been published. Five years ago he published an account of experiments he had made on this subject. His method of investigation was largely a combination of those of Effinghaus and G. E. Müller, a number of people being tested on reproduction of syllables, rhymes and the like. He now gives an account of further work, by which he holds he has proved that the act of will is a specific psychic experience. He maintains that the positive phenomenal characteristics of a primary volition are (1) the perceptive moment—sensations of tension; (2) the objective moment—ideas of reference and end, purpose and means; (3) the actual moment—the acoustic—kinesthetic, "I will actually;" (4) the conditional moment—consciousness of effort. Of these moments the third is the chief, but none of them are independent—"they are sides of one fact."

MONAZITE sand, which is the chief source from which thorium is obtained, is being exported in large quantities by the London Cosmopolitan Mining Company. At the end of last month twenty tons were despatched from its depots at Cape Comorin, of which three tons were said to be of first class quality, quite equal to the best obtained from Brazil. Small quantities have been found elsewhere on the coast of South India and Ceylon, but it is only in Travancore that the deposits are of importance. It is in great demand for the manufacture of the incandescent mantles which are so much used nowadays to increase the luminosity of gas. The mantle is made of knitted cotton and dipped into a solution of thorium nitrate to which one per cent. of cerium nitrate has been added. It is then ignited and the oxides of these metals which remain form a fairly coherent

mass. There has been a great deal of controversy as to the way in which the mantle increases the luminosity of the flame, but the generally accepted theory is that by a catalytic action the combination of the oxygen and the gas is accelerated.

AT the International Congress of Photography a report on the photographic emulsion was read by Professor Wilder D. Bancroft. From the facts reviewed in the report he concludes that the silver bromide grain is a complex of silver bromide, gelatine, and water, and that the process of ripening consists in changing the composition of the silver bromide grain towards an unknown, optimum concentration. He also considers that it is theoretically possible to make an almost infinitely fast plate, having a very fine grain. Regarding the theory of development, M. J. Desalme reported that it was now considered better to regard the process as electrolytic rather than as purely chemical. It is only in this way that one can satisfactorily account for the non-equivalence of the alkalies when substituted in the proportion of their combining weights. The developing solution would thus consist of an electrolyte and a depolariser suitable to the positive ions produced.

ANOTHER interesting paper read at the Congress was on photography with infra-red and ultra-violet light by Professor R. W. Wood. For infra-red he uses, as a screen, a dense cobalt glass with either a saturated solution of potassium bichromate or a suitable red aniline dye, and a suitably red-sensitised plate. A photograph of a landscape in bright sunshine taken under such conditions shows the grass and trees as white and the sky as black. The shadows appear very black, as there is practically no light except scattered light from the sky to illuminate them. For ultra-violet photographs Professor Wood uses a quartz lens, coated with metallic silver. Through this lens a brightly lighted window is hardly visible and appears of a deep violet colour. Certain white flowers, such as phlox, and Chinese white (zinc oxide) appear black when photographed with it.

OF the various agents used for hardening the gelatine film MM. A. and L. Lumière find that quinone and its sulphonic derivatives are best when the gelatine is on a rigid support. Formalin is not so good, because it tends to contract the gelatine and detach it from the plate. They find that quinones in acid solution are serviceable for reduction, and that their action is like that of ammonium persulphate in attacking by preference the denser deposits. The re-

sulting hydroquinone appears to deposit silver, by reduction from the solution, on the surface, and thus prevents the loss of the thinner deposits.

A RECIPE for renewing storage cells which have become sulphated is given by Dr. Boltwood in *Nature*. "A strong (30—40 per cent.) solution of crude, commercial sodium hydroxide solution is prepared in a large iron pot and is heated to boiling. The accumulator plates, previously washed thoroughly for several days in running water, are dipped into the boiling soda solution and allowed to remain for a period of from five to fifteen minutes, depending on the extent to which sulphating has taken place. They are then removed and washed for several days in fresh water, after which they are placed in the jars with fresh sulphuric acid solution and thoroughly charged." Dr. Boltwood says that this treatment can be applied to any cells which have not undergone structural disintegration. For cells which show local action and continuously evolve gas from the plates after charging, with a corresponding more or less rapid loss of charge on standing, a more dilute solution (20 per cent.) of sodium hydroxide can be used.

NEWS of the British scientific expedition, which is exploring the Snow Mountains in Dutch New Guinea, has come to hand through Queensland. The party is reported to have made a most interesting discovery on their way through the thick forest sides of the highlands. At an altitude of about two thousand feet they came across a race of dwarfs or pygmies, resembling the negritoes. The existence of these diminutive people in New Guinea has never been suspected by anthropologists, and further information respecting them will be awaited with the greatest interest.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE September number is on the whole more interesting than the August number, but there is not much in it that is specially interesting to Indian readers. The first two articles deal with the educational question in England, with particular reference to the proposals for a settlement of the question which have been put forward by the Education Settlement Committee. The problems of English education differ, of course, in many respects, from those of India; and yet in some of their more important aspects the problems of education

are the same all over the world. This is specially the case with that aspect of the problem of education which is the chief hindrance to progress in England at the present time—the place and function of religious instruction in a national system of education. This is a matter which has more than a mere academic interest for educationists and all who are interested in the progress of education in this country; and, in spite of the great difference between the circumstances of England and those of India, the efforts of English educationists and statesmen to settle their difficulties cannot fail to be of interest to us.

The first of the two articles is contributed by Mr. M. E. Sadler, who has written largely on educational questions. Mr. Sadler believes in the principle that religious instruction should form an integral part of education, but he thinks that the tendency in English education at the present time is towards secularism. The structure of the English Education Acts, he says, points in this direction. Since 1870 the presuppositions of the law have implied that religious instruction is merely a fringe attached to the main course of teaching which the public schools provide. No school may be recognised as a public elementary school within the meaning of the law unless any religious observance which is practised in it, or any instruction in religious subjects which is given in it, is carefully confined to the opening or closing period of the school meeting. This means that in the eye of the State religious teaching and influence form no part of the education with which the Government are concerned.

Mr. Sadler points out that this theory of the detachability of secular instruction from the influence of a definite spiritual ideal runs counter to the whole tendency of recent educational thought. It is now realised, he says, that in the teaching of history and literature, in our outlook upon Nature, and in the assumptions of our civic training, we are bound to presuppose an ideal of life. "A certain unity of spiritual influences strengthens the power of a school in the formation of character." The perception of this fact, Mr. Sadler says, explains the increasing strength of the conviction that efficient denominational schools are a valuable factor in national education. The problem to be solved is how to organize the whole system of Education so as to make it truly efficient and yet retain the denominational school as a part of it. The technical construction of the English Education Acts, Mr. Sadler says, is all in favour of secularism, and at first sight, he says, the omission of religious instruction from the regular course of study in all schools maintained from public funds looks the easiest and simplest way out of the difficulty. But the experience of nations which have tried this way is by no means

encouraging; and Mr. Sadler gives reasons for believing that secular education would in the long run mean not religious neutrality but another form of religious conflict.

As to the urgent need that exists for a settlement of the English educational problem, Mr. Sadler holds strong views. At the present time two ideals of the relation of the State to popular education exist in England, but they cannot much longer co-exist, and the problem is how to harmonize them in a new administrative setting. An organization of education must be devised which shall deal with the work of education as a national undertaking and yet shall turn to full account all that is valuable in the conception of education as a local concern. Such being the problem, what courses are open to English statesmen and educationists? Mr. Sadler names four. There is, first of all, secularism, which, as we have already indicated, he does not favour. Secondly, an attempt might be made to give religious teaching (subject to the provision of a conscience clause) in all schools receiving aid from public funds, the difficulty of denominational differences being got over by the further requirement that no religious catechism or formulary which is distinctive of any particular denomination should be taught. This course, Mr. Sadler says, would be strenuously opposed by large numbers of English Churchmen and by Roman Catholics, and many local authorities would resist compulsion to provide religious teaching. The third course open is to impose on every parent the duty of stating what type of religious teaching he prefers for his child, and on the local authority and the State the duty of providing such instruction. But in Mr. Sadler's opinion this is not at the present time a practical course. The fourth plan, and the one to which he gives his approval, is the plan which has been put forward by the Education Settlement Committee, of which he is one of the honorary secretaries. This plan is based on four principles, *viz.*, (1) that in all parts of the country, urban or rural, public elementary schools under public management should form the groundwork of the national system of education and that no child should be compelled to attend a school under denominational management against its parent's wish; (2) that the encouragement of variety of efficient effort in national education is in itself desirable on grounds of public policy; (3) that all teachers should enjoy religious freedom, and that the arrangements made for religious instruction in the schools should favour sincerity and reality in religious teaching; (4) that religious teaching (subject to the operation of a conscience clause) should be an integral part of school life. If this plan were adopted, Mr. Sadler says, the vast majority of English schools would come

under public management. This would of course greatly increase the responsibilities of the local education authorities, and the Education Settlement Committee therefore propose that a Religious Instruction Committee, including persons of experience in the religious education of the young, should be appointed by every local education authority, under a scheme drawn up by the education authority and approved by the Board of Education. For further details of the Committee's plan we must refer our readers to Mr. Sadler's article, which will fully repay perusal. In the concluding section it is shown that the future place of religious instruction in English education depends in large measure on the attitude of the High Church party towards the plan recommended by the Education Settlement Committee.

THE second article on the English educational question is from the pen of the Rev. J. H. Shakespeare, who states the case for the proposals of the Education Settlement Committee from the Liberal and Nonconformist point of view. Like Mr. Sadler, Mr. Shakespeare lays great stress on the production of character as one of the main objects of education, and like him he holds that in the production of character religion is the only effective instrument at the service of the educator. It is a complete misconception, he says, to regard the State as having nothing to do with religion. While it is not the business of the State to win adherents to any Church, and while in the matter of education the interests of the State and the Church are not identical, the State as well as the Church has an interest in the preservation of religious instruction as an integral part of education.

Dealing with the proposals of the Education Settlement Committee Mr. Shakespeare says he has only slowly and unwillingly come to the conclusion that a place for the denominational school must be found in the national system of education. He would prefer to have only one type of school. But he sees that this is not possible, and he believes that the proposal of the Committee on this head should be accepted. He thinks there are two aspects of the Committee's scheme which should commend it to Liberals. In the first place it would remove what is called the single school area grievance, and in the second place it does not provide for right of entry into the Council school. The scheme, he says, is by no means perfect, but it has this striking merit that wherever it touches the existing situation it improves it.

ANOTHER article which, while it deals with a question having no direct reference to India, may well claim attention from readers in

this country is that by Colonel Henry Pilkington, entitled *Nationalism and Nationality in Ireland.* Many of our readers will no doubt remember that in the early years of the Congress movement some of the leaders had a fondness for drawing parallels between the circumstances of India and those of Ireland and for likening themselves to the leaders of the Home Rule Movement in Ireland. The circumstances of the two countries are too different to admit of the institution of profitable comparison; but Indian politicians may learn a good deal from what Colonel Pilkington has to say on nationalism in Ireland.

While separate political existence is not necessary to maintain the spirit of nationality, circumstances may easily arise, Colonel Pilkington says, in which national life will suffer if at least a measure of separate political existence be not attained. Such circumstances have arisen, he thinks, in the case of Ireland. Apart from the necessity for relieving the Imperial Parliament of part of its too onerous duties, it is believed in Ireland that there are many pressing internal problems which can only be solved from within, by the exercise of powers now denied and through machinery which the Imperial Parliament could neither construct nor handle, and that Ireland needs an intellectual capital such as a centre of internal government would restore to her. Colonel Pilkington believes that devolution in the kingdom has become necessary to allow of evolution in other parts of the Empire besides Ireland and that sooner or later there must be federation of the kingdom. Complete federation cannot, of course, be accomplished in a day; but that, he thinks, should be no bar to the immediate bestowal of self-government, with federal limitations, on Ireland.

OTHER articles are *Asia for the Japanese*, by Saint Nihal Singh; *The Lady of the Salon*, by Mrs. G. H. Putnam; *The Logic of Dreams*, by Mr. Havelock Ellis; and *A Spiritist Revival*, by Mr. Adolphe Smith. Dr. Dillon gives a very gloomy forecast of the future of Turkey. The results of two years of constitutional government are not, he thinks, such as to inspire confidence. The Literary Supplement contains a short readable article on *Children in English Poetry*.

THE NINETEENTH CENTURY.

IT may be remembered that in the July issue there appeared an article by Prince Kropotkin on *The Direct Action of Environment on Plants* which offered a survey of the present state of scientific knowledge with the object of showing that natural selection is coming to play a much humbler rôle in the theory of evolution than formerly. The writer cited a very large number of observations and experiments in

support of the view that variations are produced by the direct action of the environment and—although this second point was much less fully dealt with—that they were conserved by heredity. In reporting upon this article we remarked that the examples adduced by Prince Kropotkin were "so numerous and striking as entirely to convince at least the lay reader." Happily, however, there are scientific readers who are kindly willing to come to the rescue of the layman and prevent him from being taken in, and in the September issue Sir E. Ray Lankester has been so good as to perform this service. We are told upon his high authority that Prince Kropotkin's article embodies "a complete misapprehension and consequent misrepresentation of the actual state of scientific knowledge and discussion" on the important question of the hereditary transmission of acquired characters. Fortunately for the layman's self-esteem he can plead a very good excuse for his too ready acceptance of Prince Kropotkin's conclusions, since the evidence offered was inaccurately presented. We quote from Sir Ray Lankester :

> I naturally supposed that [Prince Kropotkin] was correctly citing Professor Bonnier's words as to a first and a second *generation.* I did not remember to have read any account by Professor Bonnier of his having raised seedlings, and I accordingly turned up that botanist's original papers in the *Annales des Sciences Naturelles* and in the *Comptes Rendus.* It is, I admit, barely credible, but it is the fact that, in his record of his observations on the plants carried from Fontainebleau to Toulon, Professor Bonnier *says nothing whatever about a first or a second generation.* That Professor Bonnier showed, or attempted to show, that characters acquired in the first generation were transmitted by heredity to the next is a sheer invention on the part of Prince Kropotkin, no less astonishing than unaccountable. Professor Bonnier, it is true, does compare the condition of his transported plants in *the first year* with that which they presented in *the second year,* but that has nothing to do with the transmission of characters by a first to a second generation, although one is driven to the supposition that it is the basis on which Prince Kropotkin makes his completely unwarranted statement. Prince Kropotkin appears to have similarly perverted the account of Lesage's interesting experiments on the result of 'watering' plants with a solution of common salt (p. 68), in consequence of the same astounding inability on his part to quote a very simple statement without altering it radically so as to manufacture evidence in favour of the inheritance of acquired characters.

Into the other counts of Sir Ray Lankester's indictment of Prince Kropotkin's article we have not space to go, but we have quoted enough to neutralise any impression which our summary of that article may have made upon our readers.

THE other contents of the issue certainly do dot suffer from any lack of variety. The opening article is a paper read by Earl Cromer before the International Free Trade Congress at Antwerp in August

on *Free Trade in its Relation to Peace and War*. Free Trade, he points out, has never had a fair chance of either confuting or justifying the dreams of its apostles that its world-wide adoption would put an end to war. The dream, however, was in any case too roseate. Nevertheless it is certain that "whereas exclusive trade tends to exacerbate international relations, Free Trade, by mutually enlisting a number of influential material interests in the cause of peace, tends to ameliorate those relations and thus, *pro tanto*, to diminish the probability of war." In *The Blight of the Land Taxes* Mr. Newton-Robinson prophesies a speedy reversal of the recent British legislation. Sir Harry Johnston is again to the fore with an article on *The Liberian Problem*. Mr. C. S. Tomes writes on *Middle-Class Life Two Hundred Years Ago*, and Miss Lane-Claypon on *Poor Law Babies—in London and Berlin*. *Sedan—and the Human Aspect of War* is a striking reminiscence by Mr. B. C. Molloy of a night spent on the battlefield, and *Wanted—a Gillray* is a somewhat pessimistic survey by Mr. W. S. Jackson of the present status of caricature. The Rev. A. H. T. Clarke contributes the first of two articles on *The Genius of Gibbon*, and another literary article is that by Mr. Lewis Melville on *The Centenary of Mrs. Gaskell*. From *Folk-Lore in Word-Lore* by the Rev. Dr. Smythe Palmer we cull the following interesting identifications. 'Auld Muffy,' by which name the Cumberland dalesman sometimes familiarly designates the devil, is identical with the *maufé* of Guernsey patois and must have entered England with the Normans. It means the ugly one, Latin *male factus*. 'The Lord Harry,' another epithet of the devil which has gone out of vogue, is Erik, one of the oldest kings of the Scandinavian peoples. He was deified in the ninth century as an expedient for checking the growing disposition to adopt Christianity. Hence to the monks Erik came to be an Anti-Christ and so ultimately the devil. Strangest of all is it to be told that 'Santa Claus' and 'Old Nick' are one and the same St. Nicholas, Bishop of Myra in the fourth century. Adopted as the patron saint of children, he came to be credited not only with gifts for good boys and girls but also with a rod for the naughty. But in his latter capacity of rod-bearer he rapidly degenerated until we find him metamorphosed into the devil himself, 'Old Nick'! And here in India we daily handle another relic, similarly derived, of the good old saint, in our *nickel* anna-piece.

THE FORTNIGHTLY REVIEW.

As an agreeable change from European politics we find four articles dealing with the relations of Britain to the eastern races of which she is the guardian.

In the *Review of Events* Mr. Garvin follows the *Times* special correspondent, Mr. Chirol. Into his account of the three centres of sedition, Poona, Bengal and the Panjab, we need not enter; he touches on a fresher aspect of the question when he points out that the enlargement of the Councils does not touch the causes—largely economic—of the unrest. "Our business," he says, "is to make the administration still more vigorous and vigilant for progressive and repressive purposes alike—to rule India in no conventional spirit; to rule it even more than hitherto for the practical good and the mental advancement of its humbler majority, and less for the advantage either of Brahmans or money-lenders. We must do this not only in a real temper, but in the quite obvious temper, lately lacking, of unhesitating and unflinching determination to hold our own." Of this the general criticism in India would be that it is too like Lord Curzon's policy to be satisfactory. Determination and advance there must be, but strenuousness is out of place. At the close Mr. Garvin condemns the weakness that has led to the Tibetan muddle.

MR. SAINT NIHAL SINGH regards the matter from a curiously different standpoint. "What does India want politically?" changes into "What are the political aspirations of educated Hindus?" and his answer is "High Office." Our answer to his original question would be "To be let alone." The second part of the article is meant to vindicate the fitness of the Indian for such posts, but again he avoids the difficulties of the problem by extracts from the Baroda bluebooks. The information he gives is interesting, as showing that a small native state (its population is two millions) under a strong ruler can advance faster than a British province; but to estimate its relevance would require more knowledge both of the facts and of their bearing. Many a satisfactory model must have led to the construction of an unsuccessful machine; perhaps the same caution is required in transferring to British India methods that have proved valuable over smaller areas.

MR. PELHAM EDGAR in his article on Egypt asks for a more decided policy on the part of Britain. She is committed to establishing constitutional government whenever possible, but that is not now. As Sir Edward Grey has said, the task of improving and developing satisfactory government in Egypt is hampered by the restrictions under which we ourselves are placed by the Capitulations. The Capitulations—those strange abrogations of sovereign rights, originally granted contemptuously to Christian traders by Turkey—can only be got rid of under the pledge of British control, and

even so only after years of negotiation. And on the other hand Egypt is not ready for democratic government nor even advancing appreciably in that direction. In the election of delegates to the General Assembly every adult male may take part, yet in the large cities about one per cent. vote and the inhabitants of the villages have to be dragged to the poll. The Assembly is a farce. The more select Legislative Council is better, yet sometimes its decisions must simply be ignored.

ANOTHER article, *The British in Egypt*, emphasizes some of the difficulties. Turkish suzerainty, Mr. Montesole argues, is by no means merely nominal, and much must be conceded to Muhammadan law and even prejudice. The article is principally an appeal not to excite Muhammadan prejudice by the appointment of Christians, and especially of Copts.

OF the remaining articles, few will appeal to Indian readers. *Divorce for the Poor* is discussed by Mr. Stephen Reynolds with penetration and candour. Mr. Bremner describes the Garden City at Letchworth, thirty-four miles from London; its rule is not to allow more than twelve cottages per acre, factories are only permitted in the quarter of the town towards which the prevailing wind blows, and only one-third of the site is to be built on. *The Personality of America* is an interesting sketch of life in the eastern cities. Admirers of *Cranford* will turn to the sketch of Mrs. Gaskell's life contributed to celebrate the centenary of her birth.

COLLEGE NOTES.

THE College re-opened after the Michaelmas holidays on the 4th instant.

MR. K. SUBBA REDDY, B.A., a former student of the College, has gone to England to read for the Bar. He passed the examination for the degree last year, taking a second class in English, a second class in Telugu and a first class in Philosophy.

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